Underneath the Surface of Cosmopolitanism
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In Search of Cosmopolitanism in Higher Education

Onder het Oppervlak van Kosmopolitisme

Op zoek naar Kosmopolitisme in Hoger Onderwijs

(Met een samenvatting in het Nederlands)

Proefschrift

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door

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1. Introduction

Looking for cosmopolitans: An unexpected journey

Writing a doctoral thesis is a puzzling endeavour. It is like embarking on an expedition with a fair idea about the destination, the route to follow, and the duration of the journey. One starts out with a more or less coherent itinerary, clear stops on the route, and a well-defined end in mind – only to find out that it has seemingly autonomously evolved into a completely different expedition; it develops as it goes along and becomes something one has neither anticipated nor planned. In my case, I set off on a quest to find cosmopolitans, but instead encountered myself as a “living contradiction” (Whitehead, 2000, p. 93). As such, this exploration has benefited from a metamorphosis from a post-positivist rationalistic plan to ‘prove something’ into a participant-led socio-analytic visual study – one that is embedded in an account of a reflective practitioner (Schön, 1983, 1987) as she grapples with cosmopolitanism as an inspirational moral concept for professional higher education. How did this endeavour develop?

During my career as a teacher, trainer, consultant, and supervisor it had often struck me how students would overestimate their own capacity to understand, communicate, and work with the culturally Other. Young people nowadays have been around: they have either travelled physically or virtually. Internet, social media and traditional media have provided access to the world beyond their immediate environment. Being able to communicate in English, the lingua franca of the 21st century, equips them with communication opportunities beyond their regional or national territory. But do the stamps in their passports make them culturally sensitive? Does ‘speaking the same language’ result in mutual, univocal understanding of the message sent and received? Does their globally oriented life-world make them embrace diversity? Do technological developments fan the flame of curiosity and respect towards other cultures? Do they feel responsible for the culturally Other? Do they seek and enjoy the company of other global citizens?

As these were more or less the components that I initially connected with ‘cosmopolitan’ and ‘cosmopolitanism’, I was looking critically at my students at
the international professional university through such a ‘cosmopolitan lens’. It made me bitter. From what I saw, students didn’t always want to work together with other nationalities unless deemed profitable. In group-work, something characteristic of professional university education in the Netherlands, students of one nationality seemed to avoid students of another nationality based on stereotypes. Dodging cross-cultural co-operation was in direct proportion to cultural distance. ‘Birds of a feather flock together’.

I guess they were – and are – just human. Nonetheless, I was curious why students would describe themselves as culturally competent during classes, assessments, reflections, or conversations – not questioning their ethnocentric, sometimes arrogant position – and I felt that some students attributed a misplaced cross-cultural self-efficacy to themselves.

One of the reasons for their cross-cultural self-confidence might have been a result of the espoused professional university policy: fuelled and inspired by global 21st century skills that include cultural skills and global citizenship, 21st century skills are encouraged to be taught by their governments (Voogt & Roblin, 2012). When brochures and policy papers inform young adults that they will become cosmopolitans and suggest a relationship between being exposed to cultural diversity, studying abroad, and the acquisition of cosmopolitan qualities, this might be an appealing image that needn’t be questioned but is rather gladly adopted.

However, I suspected that this cosmopolitan image did not entirely match the cosmopolitan identity students attributed to themselves. In fact, I even doubted whether or not students would know what ‘cosmopolitan’ meant. Hence, this lead to my intention to find out what ‘cosmopolitanism’ meant to students – how they imagined, and even visualized, the concept and thus what the ‘cosmopolitan university in their minds’ looked like.

In short, based on my readings, especially of Nussbaum and Appiah, I understood ‘cosmopolitanism’ to be a socio-ethical, if not moral concept. However, I suspected that within the educational and social environment of students, ‘cosmopolitanism’ was reduced to a policy document, a desirable image, a form of cultural capital, an easily adopted fashion label: it was absolutely not a form of lived ethics. This was a rather negative assumption. Thus, in order to make way for the student-perceived image of cosmopolitanism, I had to find a methodological way that would grant the students the maximum space to express themselves, thereby allowing them to falsify my assumptions. In my search for their perception of cosmopolitanism and the cosmopolitan university, I chose to focus on inward unconsciously held images, as my previous experience indicated that students outwardly (namely verbally and consciously) easily
attributed cosmopolitan qualities to themselves. In fact, this became clear to me when I was doing semi-structured interviews with students in an attempt to reveal their perceptions of cosmopolitanism. The majority of the interviewees would first need an explanation of the term as it was unknown to them; and once I explained it to them, the concept appealed to them and they gave examples of how it suited them well.

Notwithstanding these positive and promising signals, I suspected that those qualities might not entirely be internalised. This is why the Social Photo Matrix (SPM) was such a good method: It takes participants one level deeper, addressing the “associative unconsciousness” (Long, 2013; Sievers, 2013) and aiming to disclose the image participants have of the (cosmopolitan) organisation where they are studying or working. And instead of relying on the observations and perception of the researcher, SPM “is an action research method that uses the very eyes (hearts and minds) of organisational role-holders” (Sievers 2013, p. 132), thus emancipating and empowering the students who took part in this study. The outcome of the SPM produced a range of reactions, associations, amplifications, and emerging topics. Their spontaneous responses however seemingly went into the direction of emptiness and consumerism, rather than engagement and care – the latter being sentiments that I associated with cosmopolitanism.

I am afraid that I initially wanted to expose the students and prove that my scepticism was right. It has become clear to me that I took that initial scepticism with me on my PhD journey and that it coloured my expectations of what I was going to find. This was not a good start for a researcher, I can say in retrospect. Hence, there was all the more reason to address my own bias and scrutinise my motives, taken-for-granted assumptions, and degree of open-mindedness – which I have done in three rather reflective ‘Intermezzi’.

After all, I was the one who set up the research, motivated it, selected secondary literature, chose a research method, and framed the research design based on newly gathered theoretical knowledge that had then been paired with my research objectives; thus, I cannot erase the “I” from this qualitative study. The “I” – my voice, my thinking, my biography, my personality, my ambitions, my motives, my feelings, my unconscious, my choices – steered and formed this research. Hence, the “I” is therefore inevitably present in this book, and this presence forces me to address my own development regarding the person I thought I was, a professional capable of judging cosmopolitan qualities of young adult students who had chosen to study at an international professional university. However, this book is NOT an auto-ethnography; on the contrary, the reflections pertain to transparency, sincerity, rigour, and, I hope, credibility.
I set out to study students’ mental images of cosmopolitanism in their educational institute. However, it turned out that I also had to study myself. Although I stumbled over my own unrecognised assumptions, was faced with my own bias, and had to reflect on my own role, the findings of this study were nonetheless quite fascinating and led me to new theories. Exploring the associative unconsciousness with students gave us access to creative thoughts, intriguing images, new thinking, and unexplored combinations of concepts.

This was exactly the aim of my study. Their images, thoughts and thinking seemed to prove what I already had in mind: in the context of a consumerist society, it is extremely difficult for students to internalise cosmopolitan qualities; and yet they gladly adopt such qualities for the sake of their own “grandiosity” (Alvesson, 2013), viewing them as “cultural capital” that will enhance their opportunities in the international labour market (Igarashi & Saito, 2014, p. 232). However, the need to reflect more and more on my own role – as I became aware that such reflection was not an incidental discovery, but rather a fundamental epistemological necessity for producing ethical, credible, trustworthy, and consistent qualitative research – was paramount. Was ‘what I had in mind’ triggering or enhancing the students’ contributions in the SPM? Had my passion transformed into fundamentalism? Had I become narrow-minded because I didn’t recognise the broad-mindedness I was advocating in the hearts and minds of adolescents who were in the process of shaping and developing their identities? Had I become judgmental rather than appreciative of diversity, openness, and critical thinking? Had I allowed enough space to view the artefacts that participants presented as symbols of their efforts to capture cosmopolitanism?

These questions drove me in the direction of the reflective practitioner who wants to understand, how her passion could become the source of judgement, how she could find herself in the position of questioning or denying exactly those values she wished to develop in her students. What happened in the interaction between a facilitator and students investigating cosmopolitanism? I needed to study not only ‘cosmopolitanism’ and the ‘cosmopolitan organisation in the minds of students’ but also my own practice as an educator and researcher. My itinerary changed. I arrived at an unexpected destination. The expedition I had embarked upon changed into an unexpected journey, and this dissertation shows precisely that.
Chapter outline

In Chapter 2, I describe my first cross-cultural fascination and curiosity as a young child, moving from there to my personal and professional development towards a ‘cosmopolitan-in-becoming’. You will get to know me as an engaged, yet somewhat naïve, professional in the field of intercultural communication and management in professional education. I conclude the chapter with a ‘aha-moment’: my exciting encounter with an eye-opening concept of cosmopolitanism. However, as this soon turned out to be such a broad topic, I compare it with a vessel – a container that can be filled in many ways.

In Chapter 3, I continue with the metaphoric vessel and show some ways in which it was filled. After some theoretical examples, I offer my initial ideas on what the concept of ‘cosmopolitanism’ contains – or, as I have gotten to know myself as a being a bit selective, should contain. Inspired by Kantian philosophers and authors like Nussbaum and Appiah, my starting point was the philosophical stance within the literature on cosmopolitanism. Hence, I understood cosmopolitanism to be an attitude, and a noble one at that. Thus, after a general introduction to cosmopolitanism, I describe what I liked about Nussbaum’s and Appiah’s notion of cosmopolitanism. What are their idea(l)s, their style, and the applicability of their ideas for education? The main informants and drivers of this type of moral cosmopolitanism were Nussbaum’s three capacities for “cultivating humanity” and framing the “world citizen” ideal (Nussbaum, 1997, pp. 9-11): (1) critical or ‘Socratic’ self-examination; (2) a loyalty to and concern for fellow human beings beyond one’s own nation, and (3) “narrative imagination”, a concept close to empathy. Appiah’s idea about a “concern for equal moral standing for people” and the importance of “conversation”, as he told me an interview, was very inspiring to me (K.A. Appiah, personal communication, April 13, 2011). Deviating from a universalist loyalty, he has developed the concept of ‘rooted cosmopolitanism’, whereby one appreciates one’s own origin, embraces the undeniable bond with the co-inhabitants of our world, and “respect[s] other people in their way” (K.A. Appiah, personal communication, April 13, 2011). This ethical compass appealed to me very much.

Chapter 3 informs you about the history and central elements of Appiah’s and Nussbaum’s vision of moral-philosophical cosmopolitanism within a somewhat wider framework of cosmopolitanism. Moreover, I explain why I was very inspired by their ideas. Finally, I relate their ideas to cosmopolitan education and cosmopolitan traits.
In Chapter 4, I present the central method that I employed in this study: Social Photo Matrix. The Social Photo Matrix (SPM) is a relatively new method that was developed by Burkard Sievers. SPM is a participatory visual method that is used to surface the particular images that students unconsciously relate to cosmopolitanism. SPM employs free association and aims at revealing the collective unconscious of the participants (Armstrong, 2005; Sievers, 2013). “Students took pictures to capture images of cosmopolitanism through intuitive photography. These visual representations were collectively viewed and discussed with participating students.” (Meijer, Keizer, Odekerken, & Hoefnagels, 2015, p. 5). Sievers has pulled together several concepts in this qualitative action-research method: Armstrong’s idea of the mental construct of the ‘Organisation in the Mind’, Lawrence’s ‘Social Dreaming’, Bollas’ concept of ‘The Unthought Known’, Bion’s ‘Theory of Thinking’, Freud’s notion of ‘The Unconscious’, and Winnicott’s ‘Transitional Space’ – thus creating an innovative, creative, and exciting visual method that can generate intimate images and thoughts.

In a three-step approach (1-3, below), 5 groups of students at an Institution for Higher Education (HEI) ‘X’ (HEIX) processed 180 pictures out of more than 400 taken by themselves during 21 sessions. The participants did not only take and deliver the pictures; they also (1) practiced collective free association with the displayed photos (and to each other’s contributions), (2) collectively made sense of the data (the pictures and transcripts from step 1) during a collective reflection session, and (3) evaluated the process. As a result, participants became empowered co-creators of the “rich, thick description[s]” (Creswell, 2014, p. 202), providing “credibility” (Tracy, 2010, p. 840) through “multivocality [and] member reflections” (Tracy, 2010, p. 840). Their intense involvement was one of the elements that made the method conceptually fascinating, yielding riveting images and thoughts that without this method would have stayed beneath the surface.

All data was stored in the data supplement to promote trustworthiness and validity. The data supplement provided precise documentation, including pictures, transcripts of association sessions, reflection sessions, and evaluation sessions. Moreover, it also contained documents that showed how participants were invited and informed, and how photos were presented to the participants in the form of power-point presentations and hand-outs. After a process of mining the data, coding, and establishing patterns, I selected several topics for the results chapter that emerged most prominently from the data.
Intermezzo I
Before I present the results in Chapter 5, I address some quality criteria in an intervening part which I have named ‘Intermezzo’. In Chapter 5, which was written before the others to let the data speak for itself, I show the data while providing a “discursive commentary” (Holliday, 2007, p. 98), as is common in qualitative writing. However, on the empirical level, I have become aware, that I was occasionally judging rather than describing, pushing the data up against the initial conceptual framework instead of allowing the data and the role holders to speak for themselves. For this reason, I have added another layer onto the existing text marked by little blue clouds and blue text-boxes. This has allowed me to adhere to the quality criteria that pertains to qualitative research (like transparency, sincerity and self-reflexivity). Moreover, this ‘balloon talk’ helped to illuminate my following data assessment, and consequently deepened and commented on my interpretation, thinking, and bias. However, the boxes and balloons turned out to be distracting, forcing me to take another approach. Thus, I added the ‘Intermezzi’, which are like two halves of a shell framing the data. In Intermezzo I, I discuss my paradigm, quality criteria, and the researcher’s reflective mode. I then apply that reflection in Intermezzo II, which follows Chapter 5.

Chapter 5 opens the door to the unconscious of the participants.

In this chapter, I present a selection of the descriptive data that I collected in the participants’ natural environment: the professional university where they were studying. I discuss particular and compelling topics that emerged from my coding process. I had expected pictures of people communicating, collaboratively working together, enjoying each other’s company, and so on. Moreover, I had anticipated pictures demonstrating diversity, empathy, dignity, interaction, relationships, exchange, multi-culturalism, curiosity, respect and other examples of what I associated with cosmopolitanism.

It turned out that the students had other associations, thoughts, and feelings. They photographed empty spaces and objects. Such objects were often common symbols – such as flags, maps of the world, and food. What was I to make of that? Fortunately, SPM implies that the participants themselves have to make sense of the data in the reflection sessions. Their sense-making processes were sometimes illustrative of their own puzzlement, and their analyses provided additional data.

Topics that came to the fore were: emptiness, loneliness, the absence of people, the focus on objects, relatedness, sameness and otherness, cynicism and hypocrisy. It worried me deeply that two-third of all the pictures did not
contain people, and only very few contained teachers. Obviously, the students disconnected people from cosmopolitanism.

For the presentation of the data, I have combined the visual data with the textual data (the transcripts of the association- and reflection sessions) in conjunction with relevant emerging theory. Most sections start with a kind of poem – a collection of associations that has been assembled to a lyric composition that creatively and briefly (yet eloquently, I hope) mirrors the content of the following main text. Topics that I have not discussed are the physical organisation spaces and the expressions of art and religion which emerged as topics from the data. This is not to say that these categories are irrelevant or not important. Instead, I have merely focused on the most prominently present themes in an attempt to keep the page count low.

In Intermezzo II, I reflect on the digestion process of the data – in short, on Chapter 5. Having discussed Tracy’s “Eight ‘Big-Tent’ criteria for Excellent Qualitative Research” (2010) in Intermezzo I, it became clear to me that I had to address a couple of issues that had manifested themselves as a result of my bias and taken-for-granted assumptions. Moreover, some procedural issues had emerged during the data-collection. Therefore, I critically discuss the following topics: (1) the processes related to the central assignment for participants in the study; (2) my interpretation of the absence of people and present objects impacting alternative interpretations of objects as carriers of meaning with artefacts worthy of explanations beyond the obvious ones; (3), some characteristics of myself in an attempt to identify the reasons for my own bias; (4) the topics that I left out from the data and the topics that were the less prominent categories that emerged from the data. Counterbalancing the previously identified cynical undertow, I also present ‘Cosmopolitanism with a happy face’ – deliberately trying to employ a neutral stance. Finally, I point out that there were no expressions of sex in the data. This was rather surprising, considering the developmental stage of young adolescents. However, I limit myself in the discussion of this observation.

In Chapter 6, I introduce a new methodological approach that organically arose as a result of my increasing self-reflectivity and role blurring. SPM, a ‘socioanalytic’ method, focuses on the collective unconscious of the role holders in an organisation. It aims to bring to the fore the dynamics in the deeper layers of an organisation which usually remain hidden – even to the people who function within that organisation. Indeed, SPM allows a deep insight into the underlying unconscious processes and emotions as experienced by the role-holders.
However, as it turned out, my voice was undeniably present in many forms while presenting the SPM data, making it so that ‘the researcher’ was debating with ‘the teacher’, and ‘the idealist’ and ‘the cynic’ also involved themselves – creating a methodological fuzz. I was not only providing an insight into the organisation HEIX – together with, and through the eyes and hearts of, the student-role-holders who were the co-creators and co-interpreters of the SPM data – but also commenting on them. These (sometimes implicit and hidden) comments revealed my intrinsic need to teach, and my unconscious compulsion to ‘improve’ what I assessed as ‘not (really) cosmopolitan’. The teacher in me simply couldn’t stay out. Yet instead of treating that interference as ‘subjective’ and ‘methodologically wrong’, I decided to accept the teacher, give her a voice, and to introduce ‘the teacher as researcher’.

Hence, I will briefly outline the epistemological perspective I eventually applied throughout the thesis in this chapter. I will discuss Whitehead’s “living educational theory” (LET) (Whitehead, 2000, 2009a, 2009b) and how it is loosely embedded in the broader context of “Teacher as Researcher” (Hammerley, 1993; Kincheloe, McLaren, & Steinberg, 2011).

Whitehead has developed his ‘living educational theory’ over the last 40 years and has framed it as “an epistemology of practice” (Whitehead, 2000). It is a form of educational action research. LET serves well as a methodology for my doctoral thesis as it is also grounded in practice and addresses a concern that emerged in my educational practice. Central to LET is the notion of “I as a living contradiction” (Whitehead, 2000, p. 93) – an idea which turned out to be a central theme in my thesis, and which forced me to become more and more reflective about my own position, thoughts, and actions. LET acknowledges that “the question to which the research offers an answer is rarely clear at the beginning but emerges in the course of enquiry” (Whitehead & Huxtable 2013, p. 223); and indeed, this is what happened in my own research. LET focusses on the question of how educational professionals can align the values they hold with the realisation of these values in their work by posing the question: “How do I live my values more fully in my practice?” (Whitehead, 2000, p. 98). In the process that follows, the educational practitioner learns and develops knowledge. When she makes “valid knowledge...public” (Whitehead & Huxtable, 2013, p. 224), she contributes to research by producing a unique living theory. This theory stems from practice; hence, other practitioners can learn from that specific living theory. Whitehead and Huxtable support the use of visual tools, as these enable the researcher to deliver a “communicable, valid account[s]” (2013, p. 224), and to enhance the flow of energy from the researcher to her audience.
Although I had not planned to use LET, my personal account of my learning as I was grappling with the moral philosophical concept of cosmopolitanism within Higher Education unintentionally turned out to be ‘a living example’ of LET, thus making LET a well-suited methodology.

In Chapter 7, I pull all the strings of the previous chapters together. Instead of the ‘I’ in the self-reflective mode – the learning and reflecting “practitioner-researcher” (Whitehead, 2008, p. 113) who has engaged in discussions with the self, with the cosmopolitan intellectuals, and with the students and their data – I now introduce a new setting that is common practice in education: A meeting. You as a reader will witness responsible, engaged educational professionals, as they are trying to agree on how cosmopolitanism could be taught and enhanced in their professional university. Thus, I am answering to a methodological issue posed by the theory of Jack Whitehead, which requires a feedback loop to either the students or other educational professionals. I imagine a situation in which my colleagues have to think through what cosmopolitanism means to them in their educational context. Using my long-established experience as a teacher (see Chapter 2), and having attended numerous meetings amongst educational staff and management, I was able to design an educational setting and meeting scenario. In that setting, I am invited to the meeting, to share my Living Educational Theory with the members of the ‘Task Force Team Cosmopolitanism’ who are meeting to prepare advice for their board of directors. I create the feedback loop by offering my LET to the Task Force Team Cosmopolitanism. In my presentation, I unite SPM and LET as I answer seven questions formulated by Whitehead and McNiff (2006) which are crucial to LET; while using the data of the SPM as input for my answers. SPM provided a deep insight in the collective unconscious of the student-participants and building on that, I describe the images, thoughts, and feelings they hold related to cosmopolitanism at an Institution of Higher Education, thereby revealing underlying forces, emotions, and themes as exponents of the ‘unthought known’ (see Chapter 4). However, I don’t stop there, instead engaging further in action (hence, action research). LET allows me to make the transition from data and the valuable insights established by the researcher and the participants in SPM, to learning facilitation and teacher development. Thus, I point out the developmental dimension that is not explicitly included in the SPM-stages, yet is central to LET: Knowing my concerns, what can I do about it? What is my educational influence? This is the central message of my presentation, and the letter I send after my presentation. However, the discussion following the presentation demonstrates pragmatism, confusion, and resistance. The team’s diversity is expressed via the different
needs the educational professionals have: some want to dive into the theory, others need to-do-lists and schemes to facilitate their hands-on attitude. Moreover, they all work from different conceptions of cosmopolitanism. It becomes clear, that it is doubtful, whether my developmental experience is easily transferable to colleagues in a demanding educational climate. Reflection is one of the key points of the discussion. Nonetheless, the team is full of energy and good intentions, and they want to make cosmopolitanism work in their professional university.

In Intermezzo III I share my concerns and thoughts with the fictitious chairperson of the meeting, Sophie, in a letter.

Finally, in Coming to conclusions, I synthesise all of the previous elements. First, I describe the complexity of the educational environment in which the study took place – a dynamic field, influenced by unconscious processes in the organisation which the study brought to the fore. Next, I answer four questions which address what I have learned, after exploring educational processes, cosmopolitanism, and the interconnections between them. Moreover, I finish this part by addressing the question: How can I make sense of what I have discovered, and use it to develop new theory and incite the ‘action-reflection spiral’? How can I improve my practice? For the latter, I return to SPM, and follow Mersky (2014).

Mersky discusses SPM from its epistemological roots to the identification of an organisational problem and the formulation of a working hypothesis. I use her “Integrative Schema” (Mersky, 2014, pp. 15-20) as a stepping stone. Mersky has defined “three underlying epistemological concepts…:  
1. The collective unconscious is a source of thinking
2. Knowledge is generated collectively
3. Systematically processed subjective experience generates knowledge” (Mersky, 2014, pp. 20-21). In this section, I place the ‘knowledge’ which was ‘externalised’ from the collective unconscious of students at HEIX, as well as the anxiety that surfaced during the sessions within a broader societal perspective. This broader perspective includes the economic principles of education as a business, consumerist society, globally expanded competition, marketing-communication and grandiosity. Consequently, I arrive at a working hypothesis while acknowledging that this hypothesis might have to be formulated even more carefully, and can only serve as a starting point for new research. After all, it creates a conflict for my ambitions, and those of engaged Higher Education Institutions like HEIX – however, for me it
was the only logical working hypothesis based on the data, and the analysis of the context in which cosmopolitanism can even decay to becoming a segmentation criterion for marketers to enhance consumption. The working hypothesis runs as follows: **Students in this study are anxious as they are struggling with two incompatible orientations:** (1) the hedonistic and egocentric mindset shaped by a competitive consumerist environment and by the educational production-orientation; and (2) the advertised and aspired moral cosmopolitan mindset of a desired, yet staged, image. ‘Real’ inwardly held moral cosmopolitanism is accompanied by ‘pseudo-cosmopolitanism’. Participants are torn inwardly as they cannot meet marketing and media expectations, nor do they open up to ‘Others’, who may be cosmopolitan companions, but also present a threat as unfamiliar competitors.

Following ‘Coming to conclusions’, I end the dissertation with an **epilogue**, aimed at rounding off my PhD journey. I review the process and my main findings, discuss the combination of SPM and LET, and express the hope that my LET may be inspirational for other educational practitioners, so that my energy-flowing values may serve my colleagues. Thus, I propose a feedback loop, with the purpose that my dissertation will not just remain a record of a researcher researching herself whilst researching students’ perception of cosmopolitanism within an educational environment. Instead, I offer an account of my personal knowledge that is grounded in the practice in which I live and work – along with my own explanations to other practitioners, so that they may learn from it. The knowledge value of my LET is meant to be the exemplary learning which is to work as a trigger on fellow teachers and other (educational) professionals, policy makers, and practitioners.